

# OFFERING

Isaiah 53:10 Yet it pleased the LORD to bruise Him;  
He has put *Him* to grief.  
When You make His soul an **offering** for sin,  
He shall see *His* seed, He shall prolong *His* days,  
And the pleasure of the LORD shall prosper in His hand.

Agur wrote a portion of the Book of Proverbs. As he begins, in chapter thirty, he is humbled as he realizes the greatness of God. Bowing before the Lord, he cries out,

Proverbs 30:4 Who has ascended into heaven, or descended?  
Who has gathered the wind in His fists?  
Who has bound the waters in a garment?  
Who has established all the ends of the earth?  
What *is* His name, and what *is* His Son's name,  
If you know?

We know **His son's name**; it's Jesus! We know it because Jesus is revealed to us from cover-to-cover in the Bible. He's not always called Jesus; that's not always His name or title. In fact, there may be more than 700 names and titles of Jesus – to describe His person and His work.

We're taking a look at some of the more than 700 names and titles of Jesus Christ. Each Communion service we choose a name or a title based on the letters of the English alphabet. Thus far we've discussed the following names, from A through N:

1. The Last **A**dam
2. The **B**ridegroom
3. The **C**omforter
4. The **D**oor
5. The **E**xpress Image of God.
6. The **F**irstborn from the dead
7. **G**od
8. The **H**ead of the Body
9. **I**ntercessor
10. **J**udge
11. **K**ing of kings

12. **Lamb of God**
13. **Man of sorrows**
14. **Nazarene**

Our verse tonight refers to Jesus as **an offering for sin**. We might think of an offering as something monetary. Although the Jews gave of their money, the offerings that Isaiah and his readers were familiar with were those prescribed in the Book of Leviticus.

Those offerings, when analyzed, remind us of the basic spiritual needs we have as God's people: commitment to God, communion with God, and cleansing from God.

Let's take a look briefly at each of the offerings, remembering they pointed toward Jesus.

#### Commitment To God – The Burnt Offering

When worshippers wanted to express commitment to God, they brought the burnt offering, and possibly along with it the grain or meal (meat - KJV) offering. The burnt offering was the basic sacrifice under the Old Testament sacrificial system.

The sacrifice had to be a male animal from the herd or the flock, or it could be a bird; and the worshiper had to bring the sacrifice to the door of the tabernacle, where a fire was constantly burning on a brazen altar. The priest examined the sacrifice to make sure it was without spot or blemish.

Except when birds were sacrificed, the offerer laid a hand on the sacrifice, an action which symbolized two things:

1. The offerer's identification with the sacrifice.
2. The transfer of something to the sacrifice. In the case of the burnt offering, the offerer was transferring his sin to the sacrifice which was innocent, being without spot or blemish.

The offerer then killed the animal, and the priest caught the blood in a basin and sprinkled the blood on the sides of the altar. The priest, not the offerer, killed the bird and its blood was drained out on the side of

the altar, and its body burned in the fire on the altar. The dead body of the bull, lamb, or goat was dismembered, and the parts washed. Then all of it but the hide was laid in order on the wood and burned in the fire. The hide was given to the priest.

The meal offering could be presented at the altar in one of five forms: fine flour, oven-baked cakes, cakes baked in a pan, cakes baked in a frying pan (on a griddle), or crushed roasted heads of new grain. These cakes would resemble our modern baked pie crust or pizza dough. The officiating priest put only a portion of the offering on the altar - the memorial portion for the Lord - where it was consumed in the fire; and the rest of the offering went to the priests for their own personal use. Only the males in the family could eat it, and they had to do it in the holy place of the tabernacle, and with unleavened bread. The only meal offering that was not eaten was the one presented each morning and evening by the high priest's son, who would succeed him in office. Twice a day, God reminded His priests that they should maintain purity and integrity as they served Him.

Like the meal offering, the drink offering was presented after the animal sacrifices had been put on the altar and was a required part of the sacrifice. Neither the offerer nor the priest drank the wine, because all of it was poured out on the altar.

### Communion With God – The Peace, or Fellowship, Offering

The nature of the Peace offering is that of communing together with others and with God. The peace offering is the only offering that was shared with the worshipers. After the priest had completed the sacrifice, a large portion of the meat went to him; the rest went to the offerer, who could then enjoy a feast with his family and friends. Since the Jews didn't often slaughter their precious animals for meat, a dinner of beef or lamb would be a special occasion.

In the East, to eat with people is to make them your friends and allies. It means the end of hostilities, or the sealing of friendship.

The peace offering meal, however, meant more than the enjoyment of good food and fellowship with loved ones. It was also an expression of joyful thanksgiving that the worshiper was at peace with

God and in communion with God. He might be giving thanks for some unexpected blessing God sent him; or perhaps he had made a vow to God, and God had answered his prayers; or maybe he was just thankful to God for everything God did for him and wanted to let everybody know. The fellowship offering emphasized the fact that the forgiveness of sins resulted in communion with God and with God's people.

### Cleansing From God – The Sin and the Guilt (Trespass) offerings

The sin offering and the guilt (or trespass) offering were very much alike.

1. The guilt offering was for individual sins that affected people and property and for which restitution could be made.
2. The sin offering focused on some violation of the law that was done without deliberate intent.

The trespass offering emphasized the *damage* done to others by the offender, while the sin offering emphasized the offender's *guilt* before God. The priest would examine the offender and determine which sacrifice was needed.

As wonderful as it was that God had prescribed the sacrifice of these offerings, the offerer could not help but be struck by the inferiority and insufficiency of them.

1. They were inferior because they were a non-human substitute. No bull or lamb or goat could really take your place.
2. They were insufficient because they must be constantly repeated.

They always were intended to point towards a greater, once-for-all sacrificial offering. All this is captured in one section of the Book of Hebrews:

Hebrews 10:4 For *it is* not possible that the blood of bulls and goats could take away sins.

Hebrews 10:5 Therefore, when He came into the world, He said:

*“Sacrifice and offering You did not desire, but a body You have prepared for Me.*

Hebrews 10:6 *In burnt offerings and sacrifices for sin*

*You had no pleasure.*

Hebrews 10:7 *Then I said, 'Behold, I have come –*

*In the volume of the book it is written of Me –*

*To do Your will, O God.'"*

Specifically mentioning the burnt offerings and the sin and trespass offerings, you're told they find their fulfillment in Jesus Christ. Because He was God and man, He could offer Himself on our behalf once-for-all. As our offering, He was superior and sufficient.

With regards to the meal offering: This offering represents Jesus Christ as the Bread of Life, the perfect One who nourishes our inner person as we worship Him and ponder His Word. This explains why the offering had to be accompanied with oil, either poured on it or mingled with it, a picture of the Holy Spirit of God, who was given to Christ without measure. It also had to include salt, which speaks of our Lord's purity of character. Jesus compared Himself to a grain of wheat, and He was crushed (**fine flour**) and put through the furnace of suffering that He might save us from our sins.

With regard to the drink offering: On the cross, Jesus is described as being **poured out like water** (Psalm 22:14) and that He **poured out His life unto death** (Isaiah 53:12 NIV).

With regard to the peace (or fellowship) offering: On the cross, Jesus Christ purchased reconciliation with God (Second Corinthians 5:17-21) and peace with God (Colossians 1:20).

Here are the Scriptures:

2 Corinthians 5:17 Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

2 Corinthians 5:18 Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

2 Corinthians 5:19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

2 Corinthians 5:20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

2 Corinthians 5:21 For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Colossians 1:20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Final Thoughts...

Tonight you might need to make a commitment of some kind to the Lord...

Or you might need cleansing from sin...

Or you might simply desire to draw closer into fellowship with Him. As we partake of Communion, let those points be a kind of outline to guide you as you pray and seek the Lord.



